JOURNAL

OF THE

Proceedings

OF

THE 35th ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESS OF SOUTH-CAROLINA;

HELD

In St. Michael's Church, Charleston,

ON THE 19TH, 20TH & 21ST OF FEBRUARY,

1823.

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1823.

A LIST

OF THE

CLERGY AND LAY-DELEGATES,

WHO ATTENDED THE CONVENTION OF 1823.

CLERGY.

The Right Rev. Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in the Diocess of South-Carolina, and Rector of St. Michael's, Charleston.

The Rev. Frederick Dalcho, M. D. Assistant Minister of St. Michael's Church.

The Rev. Christopher E. Gadsden, D. D. Rector of St. Philip's, Charleston.

The Rev. Allston Gibbes, Assistant Minister of St. Philip's Church.

The Rev. Christian Hanckell, Rector of St Paul's, Radcliffeborough.

The Rev. Maurice H. Lance, Rector of Prince George, Winyaw.

The Rev. Henry Gibbes, Rector of All Saints, Waccamaw.

The Rev. John Jacob Tschudy, Rector of St. John's, Berkley.

The Rev. Paul T. Gervais, St. John's, Colleton.

The Rev. William S. Wilson, Deacon, officiating in St. John's, Colleton.

The Rev. Thomas Osborne, officiating on Edisto Island.

The Rev. Peter Van Pelt, Jun Rector of St. Luke's.

The Rev. David I. Campbell, Rector of St. Stephen's, Black Oak, and the Rocks.

The Rev. Albert A. Muller, Rector of Christ Church Parish.

The Rev. William H. Mitchell, Deacon, officiating in St. James', Santee.

The Rev. Thomas H. Taylor, Deacon, officiating at North Santee.

The Rev. Edward Rutledge, Rector of St. Thomas and St. Dennis.

The Rev. Joseph M. Gilbert, Rector of Grace Church, Sullivan's Island.

The Rev. Francis P. Delavaux, Rector of St. Matthew's Parish.

The Rev. Philip Mathews, Rector of St. Helena Church, on St. Helena Island.

The Rev. Edward Phillips, Deacon, Domestic Missionary.

The Rev. Mellish I. Motte, Deacon, Missionary.

LAY-DELEGATES.

St. Michael's—David Alexander, Robert Hazlehurst, Wm. Read, M. D. John Bay.
St. Philip's—Thomas W. Bacot, Joseph Johnson, M. D. Thomas Corbett, Thomas Lowndes, Col. Henry H. Bacot.
St. Paul's, Radcliffeborough, John Dawson, Edward P. Simons.
Prince George, Winyaw—William W. Trapier, Benjamin F. Trapier.
All Saints, Waccamaw—John H. Tucker, Charles C. P. Alston.
St. John's, Colleton—Gouverneur M. Wilkins, Robert J. Turnbull.
Edisto Island—John R. Matthewes, Edward Mitchell, M. D.
St. Bartholomew's—William M. Smith, Charles Webb.
St. Luke's—William Heyward.
St. Mark's, Williamsburgh—Theodore Gourdine.
St. Mark's, Clarendon—Capt. J. P. Richardson, Col. James B. Richardson.
St. Mark's, Manchester—Capt John J. Moore.
St. Matthew's—Col. Edward Richardson.
St. Thomas and St. Dennis—The Hon. Alfred Huger, Robert Smith, James Rose.
St. James', Santee—John Middleton.
North Santee, Winyaw—Elias Horry.
St. Paul's, Pendleton.—Col. Thomas Pinckney, Col. John E. Colhoun.
St. James', Goose Creek—Barnard E. Bee.

The following Clergymen, entitled to seats, did not attend the Convention:

The Rev. Milward Pogson, Rector of St. James', Goose Creek.
The Rev. John W. Chanler, Rector of St. Mark's, Clarendon, and St. Mark's, Manchester.
The Rev. Patrick H. Folker, Rector of Trinity Church, Columbia.
The Rev. Rodolphus Dickinson, Rector of St. Paul's, Pendleton.
The Rev. Joseph R. Walker, officiating at St. Helena, Beaufort.

The Rev. Ravaud Kearney, of the Diocess of New-York, was admitted to the sittings of the Convention.

The Church in this Diocess, consists of, the Bishop, 27 Presbyters, 4 Deacons, and 35 Organized Congregations.

JOURNAL

OF THE PROCEEDINGS, &c.

Charleston, Wednesday, February 19th, 1823.

THIS being the day appointed by a special Resolution, for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocess of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy, and Lay-Delegates, attended at St. Michael's Church, at half past 10 o'clock; when Divine Service was performed by the Rev. Francis P. Delavaux, Rector of St. Matthew's Parish, and an appropriate discourse delivered by the Rev. Maurice H. Lance, Rector of Prince George, Winyaw. The holy Sacrament of the Lord's Supper was then administered by the Bishop.

After these usual religious services were over, the Right Rev. Bishop Bowen, took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended, and the following Lay-Delegates presented certificates of their appointment, which being read, were approved; viz.

St. Michael's.—The Right Rev. Nathaniel Bowen, D. D. Rector, the Rev. Frederick Dalcho, M. D. Assistant Minister; David Alexander, Robert Hazlehurst, William Read, M. D. John Bay.

St. Philip's.—The Rev. Christopher E. Gadsden, D. D. Rector; the Rev. Allston Gibbes, Assistant Minister; Thomas W. Bacot, Joseph Johnson, M. D.

St. Paul's, Radcliffeborough.—The Rev. Christian Hanckell, Rector; John Dawson.

Prince George, Winyaw.—The Rev. Maurice H. Lance, Rector; William W. Trapier, B. F. Trapier.

All Saints, Waccamaw.—The Rev. Henry Gibbes, Rector; John H. Tucker.

St. John's, Berkley.—The Rev. John Jacob Tschudy, Rector,

St. John's, Colleton.—The Rev. Paul T. Gervais, G. M. Wilkins, Robert J. Turnbull.

Edisto Island.—John R. Mathewes, Edward Mitchell, M. D. The Rev. Thomas Osborne appeared as the officiating Minister, but his certificate of dismission from the Diocess of Ohio, according to the 31st Canon of the General Convention, not having been received, he did not expect to be canonically recognized, as a member of the Convention.

St. Bartholomew's.—William Mason Smith.

St. Luke's.—William Heyward.

St. Mark's, Williamsburgh.—Theodore Gourdine.

St. Stephen's, Black Oak and the Rocks.—The Rev. David I. Campbell, Rector.

St. Thomas and St. Dennis.—The Rev. Edward Rutledge, Rector; the Hon. Alfred Huger.

St. James', Santee.—The Rev. William H. Mitchell, Deacon; John Middleton.

North Santee; Winyaw.—The Rev. Thomas H. Taylor, Deacon.

Grace Church, Sullivan's Island.—The Rev. Joseph M. Gilbert, Rector.

St. Matthew's.—The Rev. Francis P. Delavaux, Rector.

St. Paul's, Pendleton.—Col. Thomas Pinckney.

A Quorum of the Churches being present, the Convention proceeded to the election of a Secretary and Treasurer, for the ensuing year; when the Rev. Dr. Dalcho was unanimously re-elected.

On motion of the Secretary, *Resolved*, that the Clergy of the Church, who may be in the city, and not entitled to seats, and the Candidates for Holy Orders, be admitted to the sittings of the Convention.

On motion of the Rev. Dr. Gadsden, the thanks of the Convention were presented to the Rev. Mr. Lance, for his appropriate and zealous discourse, delivered before them this day.

On motion of the Secretary, *Resolved*, that a committee be appointed to inquire and report, what unfinished business may be laying over from the last Convention.

Whereupon the Rev. Dr. Dalcho, the Rev. Allston Gibbes, and William Heyward, were appointed a Committee accordingly.

On motion of the Rev. Mr. Tschudy, *Resolved*, that the President do appoint the Preachers, for the opening of the next Convention. Whereupon, the President appointed the Rev. Joseph M. Gilbert, and in case of his failure, the Rev. Edward Rutledge.

On motion of the Rev. Mr. Tschudy, *Resolved*, that the President do appoint Delegates, to represent the Church in this Diocess, in the next General Convention. Whereupon, the President appointed,

The Rev. Christopher E. Gadsden, D. D.	Col. Lewis Morris,
The Rev. Allston Gibbes,	William Heyward,
The Rev. Maurice H. Lance,	Gouverneur M. Wilkins,
The Rev. Milward Pogson,	Hon. Benjamin Huger.

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Right Rev. Bishop Bowen, delivered the following address:

My Brethren of the Clergy and of the Laity,

"THE affairs of the Church, since the last Annual Convention," which it is made my duty to state to you at this, embrace nothing calculated to mark our Diocesan Ecclesiastical year, with striking or peculiar interest. With an uninterrupted harmony and order, and as I would fain trust, in a *godly quietness*, we have been permitted to pursue the ordinary business of *the courts of the Lord's house*; and if, on the one hand, no new and distinguishing blessings, from *the spirit, by which the whole body of the Church is governed and sanctified*, have seemed to attend its operations,

we are not, on the other, called to mingle our sorrowings on any remarkable subject of affliction or calamity to our Church.

The official visitation duty, to which I am obliged by the 20th Canon, has, in the year past, been in some manner done, with respect to Christ Church Parish, St. Stephen's, St. Matthew's, St. Philip's, and St. Paul's in this city; All Saints, Waccamaw; Prince George, Winyaw, Georgetown; St. Helena's Church, Beaufort; St. Bartholomews', and St. Luke's. Confirmation has been administered in the five first named, of the Parishes visited, and in St. Michael's.—The whole number of persons, this year confirmed, is about two hundred.

The Ordinations of the year, have been, that of the Rev. R. Dickinson, immediately after the adjournment of the last convention, a priest; of Mr. Edward Phillips of this city, in March, a deacon; of the Rev. David I. Campbell, and Henry Gibbes, in April, priests; the first, at Pineville Chapel, St. Stephens; the other at All Saints Church, Waccamaw; that of the Rev. Edward Rutledge, at Strawberry Chapel, in St. John's Berkley, a priest, in December; and very recently, that of Mr. Mellish J. Motte, of this city, a deacon. Mr. Dickinson, was continuing when the last *official* intelligence was received, to serve as the Protestant Episcopal Society's Missionary at Pendleton. Mr. Phillip's has, since his ordination, been, for the most part, very usefully employed in this City, as a Domestic Missionary, under an engagement with the Charleston Protestant Episcopal Domestic Missionary Society; which, consisting of respectable pious female members of the Church, is characterised by a zeal of Christian charity, as prudent as it is unostentatious, and adorned *with the meek and quiet spirit, which is of so great price, in the sight of God.* Mr. Rutledge has accepted the charge of St. Thomas' Parish; and Mr. Motte has officiated on a short tour of missionary service, in St. Paul's and St. Bartholomew's Parishes, under an appointment authorised by a Resolution of the Board of Trustees, of the Society for the Advancement of Christianity in South-Carolina.

Since the last Convention, the Rev. Mr. Gilbert, has resigned the charge of the Church on Edisto, and accepted that of Grace Church Sullivan's Island; being, at the same time, very usefully occupied, under the most respectable circumstances, with the academic instruction of youth in this city. The Rev. Mr. Osborne, formerly of Edisto, has returned to the charge of the Church there; but his certificate of dismission, from the Diocese, from which he has removed into this, as required by the 31st Canon, has from some accidental circumstances, not yet been received. The Rev. Mr. Van Pelt, ordained, priest, at Philadelphia, by virtue of letters dimissory from this Diocese, has, since the last Convention, accepted an appointment from the Vestry of St. Luke's Parish, by which he is regularly connected as one of its Presbyters, with this portion of the Church. The Rev. Mr. Walker, from Maryland, is serving St. Helena's Church, Beaufort, having been canonically received by the Vestry to the charge of it, in December last. It is, however, learned by communication from himself, that he does not contemplate continuing there. The Rev. Mr. Taylor, who was reported at the last Convention, as the minister during the winter and spring, of the Church, at North Santee, has accepted a similar appointment for the present year. The Rev.

Mr. Barlow, of New-York, who has removed hither, for the season, with a view to the benefit of a temporary change of climate, having been warmly commended to the kindness and esteem of his brethren here, by his own Diocesan, is officiating at Claremont; and although under circumstances, unfavorable to much active exertion, is rendering essential and highly acceptable service to the interest, to which, as a Minister of Christ, he is devoted.

It is with very happy emotions, that I find it my duty, to mention to you, an effort of liberal zeal, within our communion, worthy to awaken a common feeling among us of grateful exultation. At Pendleton, where a Missionary of the Society for the Advancement of Christianity, has been employed for the last few years, a neat and convenient building has been erected for our worship, by the exertions of a few individuals,* from the sacred use of which, we are encouraged to hope, that the name of God, will, according to our mode of worshipping him, be honored by some respectable portion, at least, of our fellow citizens, in that remote portion of the State. To the generous personal exertions and sacrifices of Col. Thomas Pinckney, I feel it incumbent on me to state, the success of this good work, of which the amiable modesty of his true zeal for the Church, would have forbidden him to be proclaimed as in any degree the author, is, under God, greatly to be ascribed.

In adducing this instance of good, resulting, in no small share, from the measures of the Protestant Episcopal Society for the Advancement of Christianity, in addition to the many, which on former occasions have been reported to you, I am reminded to mention, that at Chatham, where there is an Episcopal Church, long, until within a few years, disused by Episcopalians, the Rev. Mr. Wright of Wadesborough, in North-Carolina, is officiating, as the Society's Missionary, with a good prospect of usefulness. His prudent and pious deportment in behalf of a communion, which, there, has few, comparatively, to own it, is represented as already happily operating to conciliate the unfriendly, and to animate such as are attached to it, to hope that they may be permitted, fully to enjoy their proper religious privileges. The organization of the Church, has taken place, so far as the election of Vestrymen and Wardens is necessary to it; and a Delegate been appointed to attend this Convention. At present, there seems to be a propriety in their granting to another denomination, who have used the building, the continuance of some stated use of it, for the purposes of their worship. As, however, nothing can be more obvious, than the evil of the use in common, by different denominations, of the same religious edifice, it is to be hoped, that mutually satisfactory provision will, before long, be made, to render this arrangement neither necessary nor desired. Christianity is scarcely in any thing, so liable *to be wounded in the house of its friends*, as by measures which thus force those into collision, who, duly separated, might charitably abide in concord. This comes unavoidably of the infirmity of our nature; and it is a kind of treachery to the cause of religion, unnecessarily to provoke such infirmity, in counteraction of its *spirit of love, joy and peace.*

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* Col. T. Pinckney, Mr B. Dupre, Dr. Hall, Mr. Taliaferro, Col. Calhoun, Col. Warren, and Dr. T Dart, with a few others, are those who formed and carried into effect this pious purpose.

"The affairs of the Diocese since the last Annual Convention," require me no further to occupy you. You will permit me, however, to subjoin some notices of other matters generally interesting to us, and one or two suggestions in the way of the counsel, which constitutes an indispensable duty of the relation in which I appear before you here.

The General Seminary, instituted in 1818, and placed under the most auspicious circumstances at New-York, in 1821, becomes more and more worthy of a large share of the affectionate solicitude, with which it becomes us to be always intent upon the interests of our Church. Under the conduct of Professors, learned and zealous, laborious and faithful, many candidates for the Ministry, are prosecuting in it, their preparation for future usefulness; and as among them there are several belonging to this Diocese, we are to consider ourselves now in the actual experience of the promised benefits of such an institution. Yet it is not permitted me to congratulate you on any new accessions to the means of giving enlargements to the plan of the institution, or, of carrying into full effect, the plan, on which, at its organization it was contemplated, that it should proceed. Several of those, whose time is usefully devoted to its business, are still gratuitously bearing this burthen, superadded to much of other care and toil appertaining to the stations they occupy in the Church; some are labouring for very inconsiderable compensation of their services, and none of them are adequately remunerated. We, therefore, have still to state to you, how reasonably this most important design demands, at the hands of the members of our Church, who have not yet permitted it to profit of their liberality, the utmost aid it may be in their power to afford it; and of any, that they be *not weary* with respect to it, *of well doing*. The honourable example which is before us, in the conduct of our Christian Brethren, of the Presbyterian and other persuasions, seems yet to have taken too little effect. We find no remarkable benefaction to the funds of the Seminary, placed on the records of the year, excepting that of one pious member of the Church, deceased at Troy, in New-York; who bequeathed to it $2000, for the endowment therein, according to the constitution, of a Scholarship. It is painful to seem to be importunate on the subject; yet I cannot forbear to quote to you here, part of a seasonable and judicious appeal of the learned professor of Biblical literature, in the institution, found in an address recently delivered by him, in the hope of extending it to more in this Diocese, than it otherwise might reach. "Admitting as you do" says he, "not merely the general truths of Christianity, but avowing also the excellence of that modification of it, which we profess to defend, I trust it is not a matter of indifference to you, whether the Church of your fore-fathers shall maintain in this country, that influence among other Christian Churches, which her character merits. Ignorance of her doctrines and misapprehension of the nature of her discipline, have contributed to propagate gross errors, which the prejudices of early education and the influence of venerated example have served to strengthen; but these causes have greatly diminished in their influence; and as it has been proved by the test of experience, so is it now acknowledged by many of the enlightened and impartial of all Christian denominations, that the institutions and usages of the Episcopal Church, are no less favourable to a well regulated republican form of government, and no less conducive to

the advancement of sound morals and genuine piety, than those of any other. It is but consistent that we, as Churchmen, should esteem them peculiarly excellent: but permit me to repeat the sentiment before expressed, that the institutions of our Church, will never command suitable respect among the community in general, unless they are illustrated by respectable talent and unaffected piety; and as it is the design of the Seminary to advance these essential objects, it may properly look to the members of the Episcopal Church for protection and support." "Our object is, by a thorough course of theological instruction and by a constant inculcation of duty, and a vigorous maintenance of discipline, to endeavour to the best of our ability, to cherish the piety of our pupils, in order to send them forth as 'workmen that need not be ashamed.' And in this object are the members of our Church, willing to co-operate by their influence, by their prayers by their wealth? Let it not be thought that aid from the last mentioned source is not required. It is absolutely necessary to place the institution on a tolerably respectable footing, and to subserve the grand interests to which it directs its efforts. Something has been done, but much remains to be effected. If our members are not willing thus to co-operate, then let it be acknowledged, either, that the plan of the institution is radically wrong, thus questioning the wisdom of our highest ecclesiastical council, or that Episcopalians are deficient in zeal for the interests of their Church, and less influenced by religious considerations, than other Christian communities. Whatever may be the result, the speaker will not come to either of these conclusions, until an appeal, not only to the rich of this world, but to every individual of the Church, whose circumstances enable him to give any thing, however little, shall by its failure, have extorted from him the lamentation, "how is the gold become dim, and the fine gold changed."

In natural connection with the subject of education for the Ministry, I am led to advert to an institution, created by our last general Convention, having for its object, the propagation of the Gospel by the labours of Clergymen employed as missionaries. This pious design, which has lately presented its claims to the attention of this portion of the Church, through a duly recognized agent, will find, I fear, the chief obstacle to its success, in the too small number of persons, seeking in our Ministry to devote themselves to the service of the Lord. In the success of our Seminary, and its accompanying facilities and encouragements to the nurture of men for such a work, we might see the prospect opening on us, of an answer to the prayer, which the faithful, in the contemplation of the great and wide scene of spiritual necessity, as well, within the borders of our own country, as beyond them, spread out before their view, are I doubt not, with anxious, fervent constancy, sending up before *the Lord of the harvest, that he would send forth labourers into his harvest.*

Education, in its relation to the interests of our Church, is still, in another view of it, a subject of unspeakable concern, in the thoughts of him who addresses you. He has long painfully contemplated it, as the misfortune of this Church, remediable only, by an effort of zeal, which circumstances seemed to forbid to be expected, that the whole process of the academical education of its youth should be conducted under influences at variance with the principles, which distinguish its communion. He considers this a lot not more to be lamented, than it is extraordinarily

peculiar. He is reasonably anxious, that he may not, on this subject, be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian Societies, which, he sincerely believes, in an eminent degree, to characterise that of which, he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded, with indifference here, which, among all others, is cherished as a concern, of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of Protestant Episcopalians, in these States, he asserts, with a confidence that needs no qualification. Permit me then, respectfully and affectionately to submit the question, can we be thus excepted, consistently with a sound and rational, however, moderate preference of the Christian doctrine and discipline, under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it, an anxiety, that the principles we profess, should be those in which our children, and the generations following us, should abide, and under whose influence, their character, both for this life and the eternal, should be formed? Is not the subjection of our youth, to influences unfavourable to their continuing in the faith we entertain, virtually conceding as a point not worth our care, the character of their religion? If domestic nurture and admonition, be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth, from the way of the parent's religion, the appeal is to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of Protestant Episcopalians in the United States, does not *as a community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode, in which, above all others, a real solicitude, to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence, with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parents' roof. I would not be thought unaware of the facility, which the expression of sentiments such as these, may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel at the same time so incapable of that, in religious sentiment or conduct, which

might, with any rational construction, be so imputed, that I could not forego this opportunity, of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at by our Christian Brethren at large. They readily enough, indeed, may explain the difference at present existing between the Protestant Episcopal Church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions, and theirs, before the Colonies became Independent States. But they know that our Communion embraces much of the wealth and liberality, at least, of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices and exertions, it may require. Brethren, in laying before you, these impressions, I am not conscious of the existence of any feeling in my mind, which you could, on the closest inspection disapprove. *Out of the fullness of a heart*, anxious for the permanent, sound respectability and strength, of our peculiar institutions, I have spoken what I have; nor can I imagine any circum stances of moral consciousness, under which, it could prove painful to me, to be reminded, that I had thus expressed myself before you.

The state of our Church, in this Diocese, seems not to have declined from that, in which, we contemplated it, at our last Annual Meeting. Would to God, that we could say, it had in any considerable degree advanced! Its outward condition, at least, seems to have partaken in common with every other interest of Society, of the depression which characterises the day. The will, I trust and hope, is not wanting to provide for the offices of the Lord's House, in a manner conducive to the Glory of God in them, and the happiness, temporal and eternal of men, which their due maintenance, is so essentially necessary to promote. It is, however, let me confess, sometimes discouraging to the endeavours with which I would unweariedly devote myself to the welfare of our Church, to find this, expressing itself too slowly and inadequately: nor can I withhold the expression of my concern, for the inconvenience, which I have reason to apprehend, some of my Brethren in the Ministry may find, in the prosecution of their labours, from an insufficient interest indulged in their personal comfort. The Clergy, ask not, at the hands of their Brethren of the Laity, any thing that is superfluous. Comparative poverty is the lot of their calling. They are content to have it so. It is of its nature and character, that it should be so. But they reasonably look for that consideration, for the indispensable necessities of themselves and their families, which may enable them, with hearts burdened mainly with the labours peculiar to their calling (surely of themselves, sufficiently anxious and oppressive) to prosecute a course of duty, in which they cannot, if faithful, but be the agents and instruments of divine grace to their Brethren, while they essentially minister, even to their temporal happiness and peace.

My Brethren of the Clergy, will permit me unfeignedly to express my sense of the general faithfulness and assiduity, with which they prosecute the duties of their several stations. They neither need, nor can expect from me, on this occasion, any word of exhortation.

They will indulge me, however, in one word of counsel, by which I would intreat all such as minister for only a portion of the year, in their Parishes, to improve such season of serving them, to the utmost that circumstances will possibly admit. The evil which the interruption of their labours, by the climate of the Summer, unavoidably, in some instances, occasions, may, in no small degree, perhaps, be provided against, by their greater activity and diligence, in other seasons. Especially allow me, my Brethren, most affectionately, to bespeak during such seasons, your utmost attention to those portions of the people constituting your charge, whom you must leave for a considerable portion of the year, and leaving, either consign to utter destitution as to spiritual care and teaching, or to such as may be most unprofitable, if not perverting and pernicious. Here I am reminded to speak to you very briefly, of events of the year elapsed, since we last assembled, which must be marked in the annals of our country, with the deepest moral as well as civil interest. You have seen a design of blood and crime exposed, and frustrated by the merciful interposition of Providence, which took for the concealment from ignorant abettors, of its real character, the guise of a most false and execrable religion: I mean the religion which would affect the sanction of heaven and the bible, for the utmost extreme of deceit and treachery, of outrage and cruelty, in the conduct of its professors. To guard against the prevalence of such perversion of religion, in a community constituted like ours, is indeed, lamentably difficult. That we should exert ourselves to do so, is for that very reason, the more imperiously our duty. "The grace of God bringing salvation, has appeared unto *all men*, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously and godlily, in the present world," is language of inspiration, in which we have the charter, as well of obligation as privilege, for all the possible varieties of condition, in which men may become subjects of the Gospel Kingdom. It announces alike happiness for all—*the Grace of God bringing salvation*—but it equally announces its condition to be alike for all, the practical observance of the precepts of Christ. The religious faith which would discharge men from the indispensable obligation of the moral virtues, according to the condition in which God, in his Providence, has placed them, has, always too readily claimed of the depravity of their nature, a preference to that, which would subject them, *soul and body and spirit*, cheerful observers of "whatsoever things are true, pure, lovely, honest and of good report." Against this, it becomes us, my Brethren of the Ministry, to warn and exhort men, with all constancy and earnestness; and even the discription of our fellow men, whose unhappy delusion is now in view, should be taught by us, out of the word of God, that there is no salvation for them, but through "*all good fidelity*," and "*the humbleness of mind, meekness and long suffering*," which will subject them to the whole counsel of God adapted to their condition; and that through these, *they must ultimately be happy*. That counsel so adapted, variously to the same effect in other places expressed, is most comprehensively before us, in the latter part of the 3d Chapter of St. Paul's Epistle to the Colossians: "servants obey in all things your masters according to the flesh, in singleness of heart fearing God, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve

the Lord Christ: but he that doeth wrong, shall receive for the wrong that he hath done; and there is no respect of persons." Our Church, as you especially, my Reverend Brethren, must be aware, is wanting in no scriptural counsel, suited to *our* duty, as to these of our fellow-creatures. Let us not be negligent to apply it. Throughout her whole system, we shall find her to teach, as in her 7th Article, she more expressly and particularly does, that "no Christian man whatsoever is free from the obedience of the commandments which are called moral;" and that as "all must have an assured faith in God, and give themselves wholly unto him, loving him in prosperity and adversity, and dreading to offend him evermore, so for his sake, they must love all men, friends and foes, because they are his creation and image, and redeemed by Christ as they are. They must cast in their minds, how they must do good unto all men, unto their powers, and hurt no man: obeying all their superiors and governors, serving their masters faithfully and diligently, not for dread of punishment, but, for conscience sake; *knowing that they are bound to do so, by God's commandments.*"*

My Brethren of the Laity, will, at the same time, permit me respectfully to suggest, *that at their hands*, the Clergy look for countenance and help, as necessary to the effectual execution, of this difficult part of their duty. We know, that their temporal interest, requires that these should be afforded: but, we would not be mistaken, as willing at once so to degrade ourselves, and dishonour them, as to plead with them here for this. We speak with reference to the good of the people, referred to, *as a portion of that moral creation, for which Christ died*, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from that, we are sacredly bound to be concerned.

There is an occurrence, of the year, involving circumstances, with respect to which, there is a possibility of misapprehension, as to my official conduct; and with respect to which, I may therefore, not improperly, perhaps, wish, before I close this address, to submit to you some explanation. The Proclamation of the 5th day of the present month, as a day of Humiliation, Thanksgiving and Prayer, was announced, as made in consequence of an application to the Executive, from two respectable portions of the religious community, viz. the Baptist Convention and the Presbytery of Harmony, in their own behalf, and that of the various other religous denominations of the State. As no Convention of our Churches, was known to have taken place, from which a concurrence in *the recommendation of this* measure, had proceeded, the responsibility of such concurrence in behalf of these Churches, might seem to have been assumed and expressed by myself. It may not be improper for me to state that such was not the case. I made no hesitation, however, to provide, as far as my relation to your Churches required, for the religious observance of the day proclaimed; acting in this, under the combined influence of a sincere acquiescence in the religious propriety of the measure, and of a deep persuasion of the respectful alacrity, with which, a call of such a nature *from the civil authority*, ought, except for very strong considerations to be assigned for the contrary, by the ministers of religion, to be obeyed.

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* See Homily of Faith, and Homily of Works.

I will now detain you no longer, from the business for which you have assembled, than to ask you to look for the divine blessing to rest upon it, only through a sincere regard to the divine glory in all your deliberations and conduct.

NATHANIEL BOWEN.

On motion of the Rev. Allston Gibbes, *Resolved*, that the thanks of the Convention be presented to the President for his address, and that the Clergy of the several Churches do read it to their congregations for general information.

The following Report of the Protestant Episcopal Society was read:

"The Board of Trustees of the "*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*," respectfully submit to the Convention of the Protestant Episcopal Church, a General Statement of the Receipts and Expenditures of the *Bishop's Permanent Fund*, since, Feb. 4, 1822, of which the following is a summary:

Donations received in 1822,	$300 00
Received of St. John's Church, Colleton, as an Annual Subscription,	50 00
Interest received since Feb. 4, 1822,	381 08
15 Shares Planters' and Mechanics' Bank, transferred, for Stock bought, to Common Fund of 1822 for $426 83, due—leaving balance of $53 17,	480 00
Balance due to the Treasurer,	4 56
	$1215 64

Laid out in Stock,	$496 00	
Due to the Common Fund of 1822, and paid in Planters' and Mechanics' Bank Stock,	426 83	
Refunded Rev. Mr. Muller, for subscription papers, printed by A. E. Miller,	7 00	
Paid to the Common Fund, 3-4ths of the Interest received, per Resolution of Convention,	285 81	
		$1215 64

"The Board of Trustees further Report to the Convention that, collections in aid of the *Bishop's Common Fund*, have been made in St. Michael's, and St. Paul's Churches, Charleston; St. John's, Colleton, and in St. Matthew's, (in 1820.) amounting to $410 56

That Subscriptions have been received from St. John's, Berkley, and the Church on Edisto Island,	110 00
And 3-4ths of the Interest received from the Permanent Fund,	285 81
	$806 37

The Board of Trustees have been informed, that the Congregation of St. Philip's Church have recommended an appropriation of $250, in lieu of a Collection, which, when paid, will make the Common Fund amount to $1056 37.

Amount of the Bishop's Permanent Fund, - - - $8655 00

The Book containing the Account of the Trustees, for the foregoing Funds, is laid upon the Table of the Secretary for the inspection of the Members of the Convention.

Charleston, (So. Car.) Feb. 18th, 1823.

(Signed) In behalf of the Board,

NATHANIEL BOWEN,

President of the Society for the Advancement of Christianity in South-Carolina."

On motion of the Rev. Mr. Tschudy, *Resolved*, that the thanks of the Convention be presented to the Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," for their great attention to the Bishop's Fund, committed to their trust by the Convention.

The Rev. Paul T. Gervais called up for consideration, the Rules of Order submitted by him to the last Convention. Upon being read, it was moved by the Rev. Mr. Tschudy, to alter the 9th Rule, so as to read, "unless it be moved by *a Delegate* of one Church, and seconded by *a Delegate* of another."

No other alteration being proposed, in any of the Rules, they were, on motion of the Rev. Mr. Lance, unanimously agreed to. They are as follow:

RULES OF ORDER.

1. The business of every day shall be introduced with the Morning Service of the Church.
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew.
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgement of the Convention, and shall not be again drawn into debate, during the same session, unless with the consent of two-thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

9. No motion shall be considered as before the Convention, unless it be moved by a Delegate of one Church, and seconded by a Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question for adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. When the Convention is to adjourn, every member shall keep his seat until the President leaves the Chair.

On motion of the Hon. Alfred Huger, the Convention adjourned until to-morrow, at 10 o'clock.

Thursday, February, 20th, 1823.

The Convention met according to adjournment. Morning Service was performed by the Rev. Edward Rutledge, Rector of St. Thomas and St. Dennis.

The Proceedings of yesterday were read.

The Rev. Peter Van Pelt, jun. Rector of St. Luke's; the Rev. Philip Mathews, Rector of St. Helena Church, on St. Helena Island; the Rev. Albert A. Muller, Rector of Christ Church Parish, and the Rev. William S. Wilson, Deacon, officiating in St. John's Colleton, appeared and took their seats.

The following Lay-Delegates attended, and presented certificates of their appointment, which were severally read and approved; viz. Col. Henry H. Bacot, Thomas Lowndes, and Thomas Corbett, from St. Philip's, Charleston; Barnard E. Bee, from St. James', Goose-Creek; Capt. J. P Richardson, from St. Mark's, Clarendon; Capt. John J. Moore, from St. Mark's, Manchester; Col. Edward Richardson, from St. Matthew's Parish; Charles C. P. Alston, from All-Saints; Col. John Ewing Colhoun, from St. Paul's, Pendleton; Robert Smith, and James Rose, from St. Thomas and St. Dennis.

On motion of the Rev. Mr. Gervais, *Resolved*, that as the Address of the Bishop is calculated to be extensively useful, that he be respectfully requested to furnish a copy to be published forthwith, that the Members of the Convention may be furnished with copies before the adjournment, to take with them to their respective Parishes for general distribution.

The Rev. Dr. Dalcho, from the Committee "to inquire and report what unfinished business may be laying over from the last Convention," made the following Report:

The Committee who were appointed "to inquire and report what unfinished business may be laying over from the last Convention," respectfully Report:

That the following paragraphs appear on the 29th page of the last Journal:

1. "It was Resolved, on motion of the Hon. Mr. Huger, that the further consideration of the 3d Article of the Report of the Committee on unfinished business, be postponed, to the first day of the next Convention, and laid on the table for their consideration."

On referring to the 20th page of the Journal, we find the Article alluded to, as follows:

"3d. Mr. Brisbane laid on the table, the following amendment to the Constitution for consideration at the next Convention: To strike out the 9th Article, and insert in its place, as follows; "In all matters requiring the suffrages of the Convention, the members shall vote individually: But any two Clergymen, or the Delegation from any two Churches, shall have it in their power to require a separate vote of each Order, in which case the Clergymen shall vote individually, (two or more Clergymen employed in the same Church having but one vote,) and the Lay-Delegates by Churches, (the majority of each Delegation having but one vote,) the concurrence of both Orders shall be necessary to constitute a vote of the Convention."

2. "The Rev. Allston Gibbes, submitted for consideration at the next Convention, the following amendment of the 2d Article of the Constitution: to insert after the words, "throughout the State," the words "from among the members of those Churches respectively." Journal p. 29.

3. "Mr. Horry submitted for the consideration of the next Convention, the following addition to the end of the 2nd Article of the Constitution:

"Signed by the Chairman and Secretary, of some meeting held within the year, of the Vestry of the Parish in whose behalf they appear; or of the Congregation, or of such Trustees, or Committee of the same, as may, for the time, be charged with its affairs." Page 33.

4. "The following was offered by the Rev. Allston Gibbes, for consideration at the next Convention:

"That the Canon adopted at the present Convention, regulating the Admission of Churches newly organized, into the Convention, be made an Article of the Constitution." Page 33.

On motion of the Rev. Allston Gibbes, the Report was ordered to lie on the table.

On motion of the Rev. Dr. Gadsden, *Resolved*, that a Committee be appointed to inquire, what measures it may be proper for this Convention to adopt, in relation to the object of common solicitude to the whole Church—the General Theological Seminary.

Whereupon, the President appointed the Rev. Dr. Gadsden, Thomas Lowndes, William Heyward, Col. Thomas Pinckney, and David Alexander, the Committee accordingly.

The following Parochial Reports, required by the 45th Canon of the General Convention, were presented by the Clergy and read; viz:

St. Michael's Church, Charleston.

The Right Rev. Nathaniel Bowen, D. D. Rector.
The Rev. Frederick Dalcho, M. D. Assistant Minister.

Marriages 22, of whom 6 were of coloured persons.
Baptisms, 66, of whom 11 were coloured.
Burials, 35.
Communicants, about 465, of whom 115 are coloured. From circumstances peculiar to the Churches of this city, the number cannot precisely be ascertained.

The Sunday School continues prosperous. There are, at present, 11 Teachers, and 65 children. There is, likewise, a class of coloured children, receiving instruction in the Catechism, and the rudiments of Christianity.

Conformably with the Canon passed at the last Convention, a Sermon was preached "on the nature and duties of the Episcopal office," and a collection made in aid of the Bishop's Fund.

St. Philip's Church, Charleston.

The Rev. Christopher E. Gadsden, D. D. Rector.
The Rev. Allston Gibbes, Assistant Minister.

Baptisms, Adults, 7; Infants, 90. Total, 97.
Three of the Adults, and three of the Infants had been Jews.
Marriages, 25. Burials, 80.
Communicants, about 300 white persons, and 242 coloured.

It will be perceived that the enumeration of white Communicants is less, and that of the persons of colour, considerably greater than it was in the report of the last year. This difference is to be attributed not to any unusual change, but to a more accurate inquiry as to the true number of the Communicants.

There are about 240 families of whites, in this Congregation. There are in the Church, 148 pews.

In the Sunday School, there are 170 white children, about 100 of whom are punctual in their attendance, under a Superintendent, 7 male, and 10 female teachers. The 7 male teachers have been pupils in the same School. It is due to the Superintendent in particular, and the Teachers in general, to state that they have been active, patient, and persevering in this good work. Measures were adopted in the Summer, for increasing the School, by bringing into it such poor children, not belonging to any particular Church, as resided in the ward. It was divided into four sections which were explored with much success, by several ladies and gentlemen. Among the children, are two of Jewish parents who have been baptised. Their eldest sister is a teacher in the School.

The Sunday School for children of colour, held at a different hour, numbers one hundred and eleven, under 8 female and 3 male Teachers. In this School, religious instruction exclusively is regarded, and as few of the children can read, they are taught the Ten Commandments, and the Lord's Prayer, and the Creed, and the rest of the Catechism by repeating. It is to be regretted that they attend very irregular-

ly, and the more, as the benefit of those, whose parents and masters belong to the Congregation, is particularly designed. As there are so many persons of colour in this Congregation, probably more than in any Episcopal Church in America, it seemed especially incumbent to make some provision for the religious benefit of their children.

It is mentioned with pleasure, that the Congregation have recommended to the Vestry, the same appropriation for the Episcopal fund as was made the last year, but the Sermon "on the nature and duties of the Episcopal office," as required by the Canon, has not yet been preached. An early opportunity will be taken to perform that duty.

St. Paul's Church, Radcliffeborough.

The Rev. Christian Hanckell, Rector.

Marriages, whites, 10; coloured persons, 1; Total, 11.

Baptisms, white adults, 2; white infants, 33; coloured adults, 3; coloured infants, 2. Total, 40.

Burials, 17.

Communicants, white persons, 233, coloured persons, 9. Total 242.

The number of pupils in the Sunday School, is about the same as last year. There has been an accession to the School, of several pious, benevolent and efficient teachers. Its condition is flourishing, and we trust improving.

In conformity with the 2d Canon, requiring "every minister who has a parochial charge, in this Diocess, or his assistant, to preach annual ly in every Church under his care, a Sermon on the nature and duties of the Episcopal office," a discourse has been delivered, and a collection made in aid of the Bishop's Common Fund, in this Church.

Prince George, Winyaw.

The Rev. Maurice H. Lance, Rector.

Baptisms, 3. Marriages, 3. Burials, 8. Communicants, 70.

No sermon preached for the Bishop's Fund.

All Saints, Waccamaw.

The Rev. Henry Gibbes, Rector.

Marriage, 1. Baptism, 1. Burials, 4. Communicants, 21. During the last year, one has been added, four have died, and three have removed from the Parish.

No collection in aid of the Bishop's Common Fund, has been made in this Parish, but in lieu thereof, an annual contribution has been proposed, and agreed to, to be raised by a tax on each pew. No Sermon "on the nature and duties of the Episcopal office," has been preached.

St. John's, Berkley.

The Rev. John Jacob Tschudy, Rector.

Baptism, 1. Marriages, 3. Burials, 5.
Communicants, 41 whites, and 17 persons of colour. Two of the white communicants died, and two others have been added. One coloured communicant removed from the Parish.

No Sermon has been preached for the Bishop's Fund. There is an annual subscription, in lieu of a collection.

St. John's, Colleton.

The Rev. William S. Wilson, Deacon.

Marriages, 2. Baptisms, 4. Burials, 3.
Communicants, 20 whites, and 2 blacks.

A Sermon preached, and a collection made, in aid of the Bishop's Fund.

Edisto Island.

The Rev. Thomas Osborne reports, that the situation of the Church, is much the same as stated in the report of last year.

Baptism, 1. Communicants, about 30.

No Sermon preached on the Episcopal office. An annual subscription in lieu of a collection.

St. Luke's Parish.

The Rev. Peter Van Pelt, Rector.

Baptisms, 6. Burials, 4. Communicants, 16.

No Sermon preached on the nature of the Episcopal office, nor collection made in aid of the Bishop's Fund, the Rector having but recently entered upon the duties of his cure.

The religious prospects of the Church in this Parish, are far from being discouraging. On the contrary, an extraordinary, and increasing, attention to divine things, is extensively apparent. The services of the Sanctuary are attended with a regularity, and seriousness, peculiarly grateful to him, who "ministers in Holy things:" and, in a number of instances, evidence of the most unquestionable character has been presented, that, the truths of the Gospel are not preached in vain.

Exertions are at present making, for the erection of two new Churches; one, in the vicinity of May River,—the other, in, or, near Coosawhatchie: and, from the amount of the subscriptions already received, there is every reason to believe, that, the undertaking will be crowned with success.

St. Mark's, Clarendon.

The Rev. John W. Chanler, Rector.

Marriage, 1. Baptism, 1. Burials, 2. Communicants, 5.
Families, about 18 or 20.

The Sunday School attached to this Church, was commenced in June last, with 5 Scholars, and in three weeks, 30 were received; and between 20 and 30 attended regularly, until the Fall. In the Winter, but very few attend, in consequence of the distance, a majority of the Scholars live from the Parish Church. This School was, early in the Fall, regularly organized and established, under the patronage of the Congregation.

The School was conducted during the Summer by 5 Teachers and one Superintendent. Much good has already been effected, by this humble effort, and still greater, it is confidently hoped, and believed, will, through the blessing of God, attend a perseverance in it.

An event of the greatest importance, in a temporal point of view, is, the provision, this year, of a place of residence for the Rector; and there is a prospect of this being a permanent provision.

St. Mark's, Manchester.

The Rev. John W. Chanler, Rector.

Baptism, 1. Burials, 8. Communicants, 3 white, and 3 coloured.
Families, between 20 and 30.

This station, is an important one. The permanent establishment of our Communion, in this Village, it is believed, demands the attention of the friends of the Church. There is every reason to expect, that this Church, in the course of time, will be a flourishing one. It will require, however, the fostering patronage of its friends.

Trinity Church, Columbia.

The Rev. Patrick H. Folker, Rector.

Baptisms, 10. Marriages, 2. Burials, 6. Communicants, 40; 9 of whom were added in the last year.

There were according to the last Annual Report, 114 Scholars belonging to this Sunday School. The present number on the Register is not known. In consequence of the inclemency of the season, (many of the children having from 3 to 6 miles to walk,) it was thought advisable to suspend the School until April next. There is good reason to believe, that God will continue, as hitherto, to crown this School with his blessing, until that glorious period arrives, when it will be no longer necessary to "teach every man his neighbour. and every man his brother, saying, know the Lord, for they shall all know Him, from the least of them, unto the greatest of them."

St. Paul's, Pendleton.

The Rev. Rodolphus Dickinson, Rector.

Marriages, 2. Baptisms, 2. Burial, 1. Communicants, 11.

The last four reports, were forwarded to the Convention.

Christ Church Parish.

The Rev. Albert A. Muller, Rector.

Marriages, 3. Baptisms, 8. Burials, 2.
Communicants, 10 white, and 25 blacks. Total, 35.

No Sermon "on the nature and duties of the Episcopal office," yet preached, but will be early attended to.

St. Thomas and St. Dennis.

The Rev. Edward Rutledge, Rector.

Baptisms, 6. Communicants, 12.
This number, however, varies very much according to the season.

No Sermon preached, nor collection made, in aid of the Bishop's Fund, the Rector having but recently entered upon the duties of the cure.

St. Matthew's Parish.

The Rev. Francis P. Delavaux, Rector.

Marriage, 1. Baptisms, 9. Burials, 10. Communicants, 15.

No Sermon preached, nor collection made, in aid of the Bishop's Fund.

St. James' Santee.

The Rev. William H. Mitchell, Deacon.

Baptisms, 8. Marriage, 1. Burial, 1.

No Sermon preached, nor collection made, in aid of the Bishop's Fund.

St. Stephen's, Black Oak and the Rocks.

The Rev. David I. Campbell, Rector.

Baptisms, 13. Marriages, 7. Burials, 7. Communicants, about 30.

No Sermon, nor collection, in aid of the Bishop's Fund.

St. Mark's, Williamsburgh.

The Rev. David I. Campbell, Visiter.

Baptisms, 6. Marriage, 1.
The number of Communicants, not precisely known.

St. Bartholomew's Parish.

The Rev. David I. Campbell, Visiter.

Baptisms, 2. The number of Communicants, not ascertained.

Grace Church, Sullivan's Island.

The Rev. Joseph M. Gilbert, Rector.

Marriage, 1. Baptisms, 2. Burials, 2. Communicants, about 50.

No Sermon preached, nor collection made, in aid of the Bishop's Fund.

St. Helena Church, on St. Helena Island.

The Rev. Philip Mathew's, Rector.

Marriages, 4. Baptisms, 3. Burials, 5. Communicants, 14.

A Sermon preached, and a collection made, in aid of the Bishop's Fund.

Hilton Head.

The Rev. Philip Mathews, Visiter.

Marriage, 1.

On motion of the Rev. Edward Rutledge, *Resolved*, that the Clergy in making their Annual Reports, be requested to state, whether they have complied with the Second Canon of 1822, and with what success.

On motion of the Rev. Dr. Gadsden, *Resolved*, that the Clergy be requested in their Annual Reports to this Convention, to state the number of families, and, if practicable, of individuals in their respective congregations, discriminating, in each instance, the number of families belonging likewise to other congregations.

The Rev. Dr. Gadsden, President of the Standing Committee, made the following Report.

The last Convention having instructed the Standing Committee to carry into effect certain resolutions relative to the General Theological Seminary, "and to report the result to the next Convention," they would respectfully state to this Convention, that the Bishop, in conformity with the request made to him, promptly prepared an Address, inviting liberality to the aid of the Seminary; that it was circulated as directed; but your Committee believe it was not read by the Clergy in general, in their respective Churches. They have received from the following Churches the sum of $723 77, which has been duly paid to the Treasurer of the Seminary; viz:

From St. Michael's, amount of the Collection,	$147 00	
" St. Philip's, - - - - -	313 59	
" St. Paul's, - - - - -	73 18	
" Edisto Island, - - - -	10 00	
" Grace Church, Sullivan's Island, - -	180 00	
		$723 77
And since, from Thomas S. Grimke, - - -		100 00
" " Plowden Weston, - - - -		50 00
		$873 77

They have received this day in addition, a collection made at Georgetown, $103. They have understood that the Address was read, and a discourse preached, recommending the Seminary, by the Rector of St. Matthew's, in his Church, but that no Collection was made. From the other Parishes, no reply has been received to the letter of our Secretary on the present subject.

The President of the Standing Committee, further Reported,

That in relation to the Bishop's Fund, the Standing Committee addressed a Letter, as directed, to the respective Vestries. Answers have been received from St. Matthew's, and North Santee, which accompany this Report.

The Rev. Allston Gibbes, Secretary of the Standing Committee, read the proceedings of that body for the last year.

A motion being made to appoint the Standing Committee for the ensuing year, it was suggested, that the appointment be confined to the Members of the Convention. The President made the following appointment accordingly:

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
The Rev. Paul T. Gervais,	Joseph Johnson, M. D.
The Rev. Frederick Dalcho, M. D.	John Dawson,
The Rev. Allston Gibbes,	Robert J. Turnbull,
The Rev. Christian Hanckell,	Thomas Lowndes.

It was moved by the Rev. Edward Rutledge, that the Standing Committee, be requested to present an abstract of their proceedings, for the past year, before the Convention, and to place their Journals on the Secretary's table, for the inspection of the Convention.

The question being taken by Churches, it was decided in the affirmative as follows:

AYES.	NOES.
St. John's, Berkley,	St. Michael's,
St John's, Colleton,	St. Philip's,
Christ Church,	St. Paul's, Radcliffeborough,
St. Helena Island,	Prince George, Winyaw,
St. Mark's, Clarendon,	St. Bartholomew's,
St. Mark's, Manchester,	Edisto Island,
St. Thomas and St. Dennis,	St. Matthew's,
St. James', Santee,	St. Stephen's,
North Santee,	St. James', Goose Creek—9.
All Saints, Waccamaw,	
St. Paul's, Pendleton—11.	

The President called the attention of the Convention to a proposal made at the last General Convention, to alter the time of the triennial meetings of that body. The Resolution is as follows:

"Resolved, that it be made known to the several state Conventions of this Church, that it is proposed to consider at the next General Convention, and if deemed expedient, finally to ratify the following alteration of the first article of the Constitution:—

"By striking out so much of the first article as relates to the time of holding the General Convention, and by inserting, after the words, 'United States of America,' in the said article, the words 'at such time in every third year, and;'—and further, by inserting after the word 'Convention' the following clause;—'and in case there shall be an epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place, (as near as may be to the place so fixed on) for the holding of such Convention'."

Whereupon, on motion of Col. Pinckney, the proposed alteration was unanimously agreed to, and the Delegates to the General Convention instructed accordingly.

The Rev. Mr. Gervais, moved the following resolution, *Resolved*, that it be recommended to the several Parishes to appropriate a specific sum, towards defraying the necessary expenses of the Clerical Delegates to the General Convention.

The question being taken it was lost.

The Treasurer laid his accounts before the Convention; whereupon, Mr. Alexander and Mr. Bacot, were appointed a Committee to examine and report on the same. The Committee reported that they had found the accounts correct, and that there remains in the hands of the Treasurer, a balance of $91. 23. The report was accepted, and the thanks of the Convention given to the Treasurer for his services.

The report of the Committee on unfinished business, being called up, it was moved by Mr. Turnbull to adjourn. The Convention adjourned accordingly, until to-morrow at 11 o'clock

Friday, February 21, 1823.

The Convention met agreeably to adjournment, and Morning Service was performed by the Rev. Albert A. Muller, Rector of Christ Church Parish.

The following Lay-Delegates attended, and presented certificates of their appointment, which were severally read and approved; viz; Col. James B. Richardson, from St. Marks, Clarendon; Charles Webb, from St. Bartholomew's; Elias Horry, from North Santee; and Edward P. Simons, from St. Paul's, Radcliffeborough.

The Rev. Dr. Gadsden, from the Committee on the Theological Seminary, made the following report:

The Committee on the General Theological Seminary, would respectfully offer to the Convention, a brief statement on the present state of the Seminary, introductory to a few resolutions which they would propose.

The Seminary is, at present, located in the city of New-York. Three of the Professors receive no salary. Two of them receive a salary of $1500 each; one, a salary of $750. The Branch School at Geneva, has two professors, one of whom receives $750, and the other $300, per annum.

The exact amount of the funds is not known, but there is no reason to believe, that they yield an interest adequate to the present expenses of the institution.

There are 21 students, six of them are from this Diocess. They pay nothing for their tuition. The expense of board, &c. amounts to about $250 per annum, which is at least, twice as much as is paid at the other Theological Seminaries in our country. Considering the great advantages offered to candidates for the ministry, the small number of the students cannot be explained, without adverting to the expenses to which they are subjected. To the prosperity, and permanence of our institution, two measures seem indispensable; the first, that it should possess a capital, the interest of which, should be adequate to all the necessary expenditures; the second, that the maintenance of the students, should be so reduced, as to render the Seminary accessible to our candidates in general. We would, therefore, recommend the following resolutions:

1. That this Convention retain a strong conviction of the necessity and importance of the General Theological Seminary; that we feel grateful to the gentlemen who have taken an active part in the management of the same, and we do assure the General Convention, and the Board of Trustees, of our determination to co-operate in such measures, as may seem best calculated to ensure the stability and improvement of this valuable establishment.

2. That we do respectfully recommend to the Board of Trustees, to continue to make such appeals to the members of the Church, as shall secure to the Seminary a sufficient productive capital; to use such endeavours as, in their wisdom, shall seem best adapted to diminish the expenses of maintenance, to which the students are now liable, and to appoint for one of their stated meetings some day near to the period assigned for the triennial General Convention, so as to ensure the attendance of those members of the Board who reside at a distance from New-York, and who may be on their way to the Gener ' Convention.

3. That each Minister who ha not attended to the request, respecting the Seminary, made at our last Convention, be requested within the present year to attend to it, as expressed in the first and third resolutions then adopted.

4. That the Standing Committee be instructed to dispose of these resolutions as they shall deem best.

Your Committee have ascertained that, there are 32 Clergymen in this Diocess, and that the amount of $7316. 77. has been paid to the General Theological Seminary by individuals of this diocess, and, therefore, that according to the Constitution of the Seminary, our Convention is now entitled to nominate 8 Trustees, which they recommend should be done at the present session.

The Report being read by paragraphs, was *unanimously* agreed to.

It was then *Resolved*, on motion of the Rev. J. J. Tschudy, that the President do appoint eight Trustees for the Theological Seminary, pursuant to the foregoing Report.

Whereupon the President appointed,

The Rev. Christopher E. Gadsden, D. D.
The Rev. Paul T. Gervais,
The Rev. Christian Hanckell,
The Rev. Allston Gibbes,
William Heyward,
Hon. Benjamin Huger,
William Clarkson,
Thomas Lowndes.

On motion of Mr. Heyward, *Resolved*, that if the amount contributed and paid by this Diocess, to the Theological Seminary, before the meeting of the General Convention, entitle it to any additional Trustees, the Bishop of the Diocess be authorised to appoint such Trustee.

The Report of the Committee on unfinished business, (See Page 18,) being called up, the Rev. Dr. Dalcho moved that the consideration of the 1st Article be postponed, and made the order of the day, on the second day of the next Convention.

The question being taken, it was lost.

The *first* Article being under consideration, it was moved by Col. Pinckney that it be agreed to. After considerable discussion the vote was taken by Churches, as follows:

AYES.	NOES.
St. Philip's,	St. Paul's, Radcliffeborough,
Prince George, Winyaw,	St. Bartholomew's,
St. John's, Berkley,	Edisto Island,
St. John's, Colleton,	St. Mark's, Clarendon,
Christ Church,	St. Mark's, Williamsburgh,
St. Luke's,	St. Mark's, Manchester,
St. Helena Island,	St. James', Goose Creek—7.
St. Stephen's, Black Oak and the Rocks,	Divided.
North Santee, Winyaw,	St. Michael's,
All Saints, Waccamaw,	St. Matthew's,
Grace Church,	St. Thomas and St. Dennis,
St. Paul's, Pendleton—12.	St. James', Santee—4.

Two-thirds of the Churches not voting in the affirmative, the motion to agree to the 1st Article of the Report, was lost.

The 2d Article of the Report being taken into consideration, it was, on motion, agreed to. It was then moved by Mr. Lowndes to reconsider the vote, which being agreed to, the vote was taken by Churches as follows:

AYES.	NOES.
Prince George, Winyaw,	St. Philip's,
St. John's, Berkley,	St. Michael's,
St. John's, Colleton,	St. Paul's, Radcliffeborough,
Christ Church,	St. Matthew's,
St. Bartholomew's,	St. Mark's, Williamsburgh—5.
St. Luke's,	

St. Helena Island,
St. Mark's, Clarendon,
St. Mark's, Manchester,
St. Stephen's, Black Oak and
the Rocks,
St. Thomas and St. Dennis,
St. James', Santee,
North Santee, Winyaw,
All Saints, Waccamaw,
St. James', Goose Creek,
St. Paul's, Pendleton—16.

Two-thirds of the Churches voting in the affirmative, the question was carried.

The *second* Article of the Constitution, as amended by this Article of the Report, is as follows:

"Delegates shall be elected by the respective Episcopal Churches throughout the State, *from among the Members of those Churches respectively*, to represent them in the State Convention: the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve for twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election."

The *third* Article being taken into consideration, the question to agree to the same was lost.

The *fourth* Article is as follows:

"That the Canon adopted at the present Convention, [1822] regulating the admission of Churches newly organised, into the Convention, be made an Article of the Constitution."

The question being taken on agreeing to this Article of the Report, it was carried unanimously.

On motion of Col. Bacot, the thanks of the Convention were presented to the President and Secretary, for their respective services.

On motion of the Rev. Dr. Gadsden, *Resolved*, that 500 copies of the Journal be printed.

The following was offered by Mr. Bee, for consideration at the next Convention:

"That there shall be two Houses, Clergy and Laity. Clergymen shall have a right to vote individually. But Churches shall send Delegates according to the number of the Congregation, each of whom shall have a right to vote."

On motion of Col. Pinckney, *Resolved*, that the next meeting of the Convention be held on the *third* Wednesday of February next.

It was then moved by Mr. Simmons to adjourn, and after Prayers by the Bishop, and the Blessing, the Convention adjourned accordingly.

(Attested) NATHANIEL BOWEN.

FREDERICK DALCHO, *President.*

Secretary.

CONSTITUTION

OF THE

Protestant Episcopal Church in South-Carolina.

WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention; as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same:

Be it therefore Resolved, That the following Constitution be agreed to, adopted and observed, by the Protestant Episcopal Churches in this State, for their government:

ARTICLE I.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon, by the preceeding Convention; but if a sufficient number of the Churches do not attend on the same day, the Representatives, whether Clergy or Laity, of any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed; which shall consist of, at least, seven Churches.

ARTICLE II.

Of Lay-Delegates.

Delegates shall be elected by the respective Episcopal Churches throughout the State, from among the members of those Churches respectively, to represent them in the State Convention: The Delegates to be elected in such manner, time and numbers, as each Church shall deem proper; to serve twelve months from the time of election; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

ARTICLE III.

Of Ministers.

The Minister, or Ministers, of every Episcopal Church, shall always be, *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member, or members, as may be specially authorized to do so, by his, or their Vestry, or other authority of his or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates.

ARTICLE IV.

Of Missionaries.

Every Missionary of the Protestant Episcopal Church employed in this Diocess, with the approbation of the Ecclesiastical authority of the same, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

ARTICLE V.

Of the President.

The Bishop of the Diocess, shall be, *ex-officio*, President of the Convention; in his absence a presiding officer shall be elected from among the attending members.

ARTICLE VI.

Of the Secretary and Treasurer.

A Secretary and Treasurer shall be annually chosen, (to continue in office until a successor be appointed) who shall keep a true and correct Journal of the Proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

ARTICLE VII.

Of the Standing Committee.

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the State Convention, and who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining members.

ARTICLE VIII.

Of Special Meetings.

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

ARTICLE IX.

Of Voting in Convention.

In all matters requiring the suffrages of the Convention, the Representatives of each Church shall vote conjointly; each Church having one vote, and a majority of votes shall be decisive.

ARTICLE X.

Trial of a Clergyman.

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as, in his judgement, the nature of the case, or the usages, or interests, of the Church may require. And, he shall, in the name of the Convention, inform the Vestry, or Congregation, of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

ARTICLE XI.

Committees of Correspondence.

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee, of the situation of their respective Churches; and generally, such other things, as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this State.

ARTICLE XII.

Of the Admission of Churches, or Parishes, into the Convention.

Whenever a Church, or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocess, they shall apply by letter to the Bishop, or when there is no Bishop, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocess,

which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocess, and Delegates therefrom may be immediately received.

ARTICLE XIII.

Chartered Rights of Churches.

No Article, Canon, Rule, on other Regulation of any General, or State Convention, shall be obligatory on any Episcopal Church within this State, where the same shall be found to infringe on any of its chartered rights.

ARTICLE XIV.

Of Delegates to the General Convention.

To the intent that the Church in this State should not be unrepresented in General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their Colleagues, be empowered to nominate and appoint, in the place of such absent Delegate or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is, or are, a member, or members, of the Protestant Episcopal Church in this State; or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is authorized to appoint others in their place.

ARTICLE XV.

Of Rites and Ceremonies.

"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in the Churches of this Diocess.

ARTICLE XVI.

How the Constitution shall be altered.

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.

CANON

PASSED IN CONVENTION OF 1822.

CANON I.

On making Collections for the Bishop's Fund.

Every Minister having a Parochial Charge in this Diocess, or his Assistant, shall, at such time as he may deem proper, preach, annually, in every Church under his care, a Sermon on the nature and duties of the Episcopal Office; and at such time, the Vestries of the Churches in which such Sermons shall be preached, are requested to make a collection in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual subscription.